

N. Eed

( i )



32.

## One Blow at the Feet of the Imposing Formal

Quaker's Image : or rather an Epistle of Love and good Will to them, to shew them their great Weakness (if not Folly) in saying Thee and Thou ; and also for not putting off the Hat, and not paying of Tyths ; Writ by Nich. Eed, one of their Society, until J. Kilburne, and N. Geats (two Preachers) were moved by a Proud and Lying Spirit, to cast great Reproachful Lies upon me, which they in Justice (which is one of the least Marks of a true Christian) ought to make out their Assertions, or else to acknowledge their Failings ; which I have long ago laid before them in Print.

January the 7th. 1693. This may be Printed, Ed. Babur.

A Few Words, by way of Counsel and Advice (for the present time) to the Quakers in general ; but more particularly to all the honest, upright-hearted, and younger sort, whether young in Years, or lately convinced ; and may justly serve for a Reproof for the High and Lofty, Proud Formal Hypocrites among them, which are, through a fiery Zeal, so fierce for their outward Orders, that all which come not to take up a Profession of these three things, and several others, are judged unworthy to be received into their Church-Fellowship or Body, though otherwise never so honest, yet without a due Observation of these things, according to their Prescriptions to many of them, do hold forth by their Judgment, that a Person can never come to have true inward Fellowship, with the Invisible Head, and only Saviour of the World

A

First,

First, Concerning *Thee* and *Thou*, the Quakers themselves, as well as the general part of Christendom, do declare and hold forth, that the Soul is Immortal, and the Body is Mortal; then I pray, may not I believe, and also ask the moderate Quakers, whether there be not two Beings in every Man and Woman; and then seeing it is so by their Judgment, whether it be not according to the Form of sound Words, to say *You* to a Man or Woman, tho' a thing they do mightily exhort their Hearers against, often telling them, Keep to the form of sound Words, use plain Language, and stand in the Cross to thy own Will, (in these small things) or else thou wilt never come to inherit the Crown; and it may be, tell them, (I will not say a great Lye) This is the Word of the Lord to thee, whosoever thou art that art guilty in shunning the Cross; and then say, I accuse no particular, but speak the Truth to all, as Love opens and springs in my Heart, that thou maist not flee the Cross, and miss the Blessing, and end thy Days in Sorrow. If the Quakers Object, and say, The Soul and Body being united together, make but one Being and Person; and therefore we cannot speak the Truth to our Neighbour, if we say *You* to one; and the Scripture useth no such Custom; as for what is used in the Scriptures, you know, many of you have in publick Testimonies, and in Print, denied that to be the Rule of Faith and Life, yet the Scriptures do not make a Man an Offender for a Word; for God looketh more at the Truth and Sincerity of the Heart, than the outside shew.

Again, If they object, and say, We know the old Man, put off with his Deeds, and the fleshly part is Crucified. Answer, I know Hypocrites were always as ready to justifie themselves as You, and I knew some Preachers (and heard of many) counted very Eminent and Antient among you, that were as ready to justifie themselves as you, which were so viciously given to Women, that they had great Bellies laid to them, which would not have been done, if their Flesh had been Crucified.

Now Paul did not speak so highly of himself, as tho' he had already attained to the Resurrection, but said, I labour to keep my Body under, and to bring it in Subjection, lest when I have Preach'd the Gospel to others, I my self should be a cast away; at first, some pretended the Spirit led them into Yea and Nay; then what Spirit was that which led them out of it again? Yet I do not blame you in this, for words at best should signifie nothing but a true Declaration of the Heart and Mind. Concerning the putting off your Hat, what Scripture can be shewn against such a civil Respect among People, where it hath

hath been so long used? The Scripture saith, *Give no Offence to Jew nor Gentile, &c.* as much as in you lieth; but this hath given Offence to many. Now the Scripture saith, *Honour all Men, love the Brotherhood, Fear God, and Honour the King;* yet I believe true Honour does stand and consist in a true Love, and willing Obedience one to another in all Just Commands and Requirings. This is true Honour, thus to serve one another in Love, and thus to serve our chief Magistrate and his Ministers under him; this is according to God's Ordinance; but this putting off the Hat is but an outward shew, or civil Respect, which one may have towards another, (without the Breach of any Law, or Command of God that ever I knew of) but the true Honour is a more inward thing. Now put the Case thus, that a Man may pass quietly about his Business, if he observe and perform this civil Respect which they do require of their Apprentices and Servants, tho' they will not give it to the King: But if any say to me, when *John* fell down at the Angel's Feet to worship him, the Angel forbid him, and said, *See thou do it not, for I am thy Fellow-Servant.* But this is no thing to my Discourse, I am not Pleading for one to worship another, but only for that civil Respect, which may be given one to another, without falling down as to an Image to worship; this was as true from the beginning, as when the Angel spoke it to *John*; for the Lord was only to be worshiped. But did *Jacob* transgres a-against God (think you) when he bowed his Body to the Grouud to his elder Brother, and his Hand-maids and Wives bowed to him also, Gen. 33. and when *Jacob* taught his Servants to say, *It is a Present sent unto my Lord Esau,* do you think he sinned in all this? Gen. 32. 18. and when *David* had *Saul* at his Mercy, and also had the Pro-mise of the Kingdom, yet he said, *I will not put forth my Haad against my Lord.* 1 Sam. 24. 10. and do you think the Prophet wanted yout outward Orders to walk by, and so sinned for want of it? When he said, *I pray thee, O my Lord, the King, let my Supplication I pray thee, be accepted before thee,* Jer. 37. 20. And what if any Quaker now, in the true Fear of God, should pull off his Hat to the King, (or civil Magistrate) and say, *Your Servant my Lord, &c.* do you think he would be ever the worse Man, if he did it from a true inward Sence of what was his Duty to the King? &c. Or do you think it is not your Duty to serve them in Love, or because so many do use this in Deceit, shall not a true Man use it at ail? It cannot reasonably be supposed that our King and Magistrates looketh to be bowed unto as Gods, upon the Score of Worship, because they do allow so much Liberty of Conscience; but for my part, I (and I do believe

Thousands more) do know, that you Formal Quakers have not your Fellows among all sorts of *Protestants*, for requiring and compelling (according to your Power) to be bowed down unto, in matter of Faith and Conscience, in things relating to Worship: and you to cry out so against others for Giving and Receiving Honour or Titles of Honour, as *My Lord, &c.* counting it Blasphemous Titles; See what a Father amongst you received, as at large in the *Quakers Principles, Doctrines, Laws and Orders*, reprinted, p. 12, 13. which was taken out of some Letters sent to G. F. in his Life time.

" Dear G. Fox, Who art the Father of many Nations, whose Life  
 " reacheth thro' us thy Children: whose Being and Habitation is in  
 " the Power of the Highest; in which thou Rulest and Governs in  
 " Righteousness, and thy Kingdom is Established in Peace, and the  
 " Increase thereof is without end. — *Josab Coal*, dear and precious  
 " one, in whom my Life is bound up, and my Strength in thee  
 " stands; by thy Breathings I am nourished, by thee my Strength is  
 " renewed, blessed art thou for evermore; Life and Strength comes  
 " from thee, Holy one, — dayly do I find thy Presence with me:  
 " for I cannot reign but in thy Presence and Power: Pray for us  
 " all, Pray for me, that I may stand in thy Dread for evermore.  
 " I am thine, Begotten and Nourished by thee, and in thy Power  
 " am I preserved. Glory to thee, Holy one, &c. *John Audland*.  
 If G. Fox had not liked these, why had he not buried it, and reproved them that gave it; but instead of burying it, G. W. hath this Passage in his *Innocency against Envy*, p. 18. Now, seeing a high Father (or King) amongst you, received such Titles, and another justifieth it as well as he can, in saying, How proves he? They gave and intended those Names and Titles to the Person of G. F. and not to the Life of Christ in him, whereof he was a Partaker, &c. The beginning of their Writing is Proof enough of it, Dear G. F. &c. But if I take it in your Sense, then why may not you as well bow and submit to the Life of Christ in the King; do you make a Reprobate of him, and refuse to submit upon that Score? O base, O base, my Brethren, when will you come to see the Spirit of Pride, which leadeth you to say in your Hearts to others, *Stand off, come not near me, I am Holier than thou*; did those, who bewitched the *Galatians*, (think you) use greater Sorcery than you.

But if you object, and say, We know God led us into these low outside, as some may esteem them, foolish things; and God may, and often does confound the *VVisdom of the VVise, and make their Knowledge Foolish*; and he does this often by weak and foolish means.

*Answer,*

*Answer.* That is true, and may not God do the same now to a Hypocritical People? Pray search your selves with the Light you so much preach, and see where there be not a just Cause for the Lord to deal so by you.

Concerning Tyths; I do not believe Tyths to be due to any Gospel-Minister by Divine Law, (neither do I believe that our King and Parliament would have settled it upon the Church, had it not been done before they came) yet nevertheless, I can pay it, and do find as much Peace in my Conscience in doing of it, or more than I did in denying it; and I do now pay it, not for fear of wrath, but in Reference to the Example of Christ; who, altho' no Divine Law required him to pay tribute, yet he paid it to an *Heathen* Emperour for Peace sake (being an outward thing.) And his Apostle did exhort us to perform our Duty to the outward Power, set over us by God himself; St. Paul saith, *Let every Soul be subject to the higher Power, Rom. 13.* meaning the outward Power, concerning outward things, or else why did he say, *For this cause pay you Tribute and Custom;* and when he writes to *Titus*, exhorts him to put others in mind to obey Magistrates, *Titus 3. 1.* and Peter saith, *Submit your selves to every Ordinance of Man for the Lords sake, &c. 1 Pet. 2. 13. 14.* Now some Quakers have expounded Peter thus, for the Lords sake, (mind that, say they) that Ordinance of Man which upholds *Antichristian Laws*, (as that of Tyths) cannot be for the Lords sake; and therefore exhorts to bear a Testimony against them; but pray Brethren, is not this to revile the King and Government, and so against the manner of Christ, the Prophet *Jeremiah*, the Apostles, and also against the Law of *Moses*, who said, *Thou shalt not revile, Exodus 22 28.* And with what an Impudent Face can you suppose the King and Parliament have not as Lawful Power under God to make Ordinances concerning outward things, and to require a Submission of the People in general, as G. Fox had, and G. Whitehead and his Councel hath over their People in particular. If you say, you believe they have a Lawful Power to make Ordinances concerning outward things, then say I, Why do not you tceah the People actually to submit? Do you think a good Conscience leadeth you to suffer for a Testimony against a Lawful Power? or do you think, because some have expounded Paul to the Romans thus, *Let every Soul be subject to the higher Power, for there is no Power but of God;* that is, say they, the Power of Truth within, which we are setting up; that is it, the Soul should submit unto, and it is upon this Score; that they teach the People, not to submit actualy to the outward Supream Power; do you think the Supream Power have

have not as much Divine Law on their side, for that Ordinance of Tyths, as you formal *Quakers* have for your Ordinance of Womens Meetings, distinct by themselves, and apart from the Men? Pray, Brethren mind the Exhortation of the Prophet, who said to the Church in his Age, *Bring your Necks under the Yoke of the King of Babylon, and serve him; for why will ye dye?* Jerem. 27. 11. I believe (if any dos suppose so) you will not say; King *William* is one of the Kings of Babylon; but if a Spirit of Pride and Imposition over others Conscience, be some of the Marks of Babylon's Kings; then G. Fox was, and G. VVbitehead is more like Kings of Babylon, than King VVwilliam. But some may say, Jer. 51. 6. faith, *Flye out of the midst of Babylon, and deliver every Man; his Soul be not cut off in her Iniquity, for this is the time of the Lord's Vengeance.* Very well, this compared, seemeth as tho' that might be allowed in Captivity, which might not in Deliverance; so if you could look back, and consider how little your Work (in throwing down Tyths) is the forwarder for Forty Years Labour in Sufferings, you might have good Ground to kneel down in Obedience and Peace in the Will of your Heavenly Father, praying him (in his time) by the Supream Power, to take off that, and all other Burthens from the Poor; and this your Obedience might be better in his sight, than all your Offerings against the King's Law. But to strive so hard for your Deliverance before the Lord's time, you may bring your selves the more into Bondage.

And again, you *Quakers*, that are so much for your own Rights and Properties, what good reason can you shew against the Impropiators Tyths? you deny that also (which does not go to maintain a false Worship) are there not many Widows and Fatherless Children, whose Maintenance lieth altogether in that? will you allow them other Maintenance, if you could keep that from them? Doth your pretending that you are led by a Divine Power, give you a Prerogative to do an unjust thing? But this is the *Quakers* great reason against the Priest's Tyths, they say it goes to maintain a false Worship, and to maintain God's Enemies: *Answer*, It was the manner of Hypocrites to discern Moats in their Brothers Eyes, when they did not see the Beam in their own, (so before you stome others for Adultery, cleanse your selves;) Does not the Priest preach, *God was in Christ, Reconciling the World to himself, not imputing their Sin,* and also layeth the danger of Sin before them, which goeth on in it after a wilful manner? and so he sets before the People the Joys of Heaven, and Terrors and Pains of Hell; and them Priests, which do perform in their place, what they believe is their Duty to God according to the Light and Know-

Knowledge God hath given them ; why may not they find Merit of the Lord, as well as you ? and if God have bestowed more upon you, than he hath upon them, and you walk not answerable (as many of you do not) you will be *worthy of more Stripes* ; and as for their being God's Enemies, if it be so, it is your Duty to leave Judgment and Vengeance to the Lord.

But suppose the King and Parliament should hearken to you *Quakers*, so as to throw down the Tyths, Church and Priests altogether; (what would become of all the Babes and Lambs amongst them, your Breasts would be unnatural to them?) it would kindle such a Fire and Flame about their Ears, that all the Wisdom and Power you have would not be able to quench it. So it would be more Wisdom to hearken to *Jeremiah* and *Peter*, (at this time) and submit to this Ordinance of Man for the Lord's sake : then you would shew your selves a little more like the Lord, which is a Power of Love to all ; but if you have but little of this at Heart, then exercise something of Christian Prudence in submitting, *and let your Moderation be seen to all Men*; for who knoweth how nigh the Day of the Lord is at hand, to render a Recompence to everyone according to his Works. The Quakers may say to me, If it were upon some other account, I could pay it, but this I cannot pay : Come, I will reason a little with you, why cannot you submit to this Ordinance, as well as some other, which some of you have declared against; as well as you did against this, viz. against Fighting ; you said you could not pay to the maintaining of that which was for the destroying Men's Lives with carnal Weapons; but you have payed towards the former Wars against Holland, and do pay now ; which doubtless have, and will destroy a Multitude of Men's Lives. Now, my Brethren, why should you be so much against this outward Ordinance of Tyths, which was never ordained to destroy Men's Lives, but rather to save their Lives by feeding them; and as the Case stands now, you are not bound to joyn in their Worship, but by giving so much Money or Goods, (which are but outward things) here is nothing required of bowing to it in your Hearts or Minds.

And again, when I in Weakness did refuse to pay Tyths, the Minister was so fair to me, he said, *If you cannot give it me as my due, give it me out of Charity, and give me what you will*: yet I took the Advice of the Quakers, and went to Gaol ; and when I and others were there, we were ready to seek such Favour of the Gaoler as the Priest offered ; and if he would shew us any kindness, and leave us to our Freedom, we were very ready to give him a Reward ; and so concerning his Fees, which was judged as unfit to be paved as Tyths,

Tyths; yet, if he would leave it to us, if we gave him as much, or more. This was not judged amiss.

Now, to conclude, although I may erre or fail through Weakness; yet I cannot be a Heretick, because I do what I believe my Duty.

*They have spoken against me with a lying Tongue: They compassed me about with words of Hatred, and fought against me without a cause. In my love they are my Adversaries, but I give my self unto Prayer,* Psal

109. 2, 3, 4, 5.

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## THE END.

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